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A True Story of Lawnside, N. J.

Compiled by
CHARLES C. SMILEY

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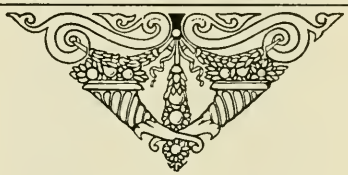

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Robert J. Wythe, Jr., Printer, 625 Pearl St., Camden, N. J.

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Author

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INTRODUCTORY.

The early events featured by colored people of this section cover a vast area. Their recorders were few. Both the churches here were circuits, extending from Camden to Blackwood, Cape May to Mt. Laurel. Some of the ancient names of towns I have not been able to locate or identify, probably passing out of existence, and new and more thriving places have succeeded them. When you shall have read the Story of Lawnside you will be anxious to know more and may ask questions to find out. So, before you ask a question, may I ask just one. It is in the language of our grammar school graduate—Did you pass? In the dread uncertainty that reigned before we were positively informed of our ratings we became acquainted with the twin spirits of Worry and Fear, and, oh, how they troubled us! But I have learned many things since that time—in high school they taught me "Lives of great men all remind us, we can make our lives sublime," also "The heights which great men reached and kept were not attained by sudden flight, but they, while their companions slept, were toiling upward in the night."

The great every-day life taught me to learn one thing every day—the church lesson is to fear God and keep his commandments, for this is the whole duty of man. When we review the record left by our predecessors, the question is vital to us all—Did you pass? Life is a school you pass through but once; you may pass the same place many times, but never with the same conditions or environments. Do you understand the question—Did you pass? Your home town may or may not be Lawnside, but have you helped to develop your home town in some way? The spirit of Lawnside is to "Play hard but fair." Note it in the children's games, in the civic and political organizations that do now or have existed. I repeat, as I understand Lawnside, the spirit of Lawnside is " Play hard but fair." Sometimes folks like to play hard, but ignore fair play; sometimes folkes like fair play, but do not try hard to succeed, neither of which is the inherited Lawnside spirit. We have come from obscure darkness into this present light on this platform. Can we proceed or must we discontinue and indorse another?

The geographical selection of our fathers was wonderful. We have a healthy place to live, plenty of water and very little marsh or low land; convenient to the big cities, yet far enough away to be restful; the soil is productive and fertile; the environments are endearing. All we need is a record of achievements of our predecessors. If you know of any of the persons mentioned, be inspired to help to honor their home town; if you do not know any of them after reading this slight record, be a true example of your people at home. I am obligated to and thank also do I appreciate the help given me by my mother, Amy L. Smiley; my aunts, Emerline Jackson and Francis Polk; my uncle, Peter S.

Smiley; Messrs Josiah Still, William DeGraff, Sr., I. N. Bryant, S. A. Allen, Dr. Wallace McGeorge, Miss Sarah J. Quann, Rev. L. Y. Cox, the First Methodist Church of Haddonfield, N. J., and all who have helped me, even to a word of encouragement. I am endeavoring to show my appreciation of the achievements of my home town. I offer no apology, but of you, dear reader, foreman of the jury of public opinion, I plead "mercy" and beg a fair chance.

CHARLES C. SMILEY.

A True Story of Lawnside, N. J.

GENERAL.

Now, to make a story a true, interesting story we must understand the story. So let us all return to childhood for a short while; let us make a mental picture of a big woods of large trees, like as Clementon Park and vicinity, only a much larger extension of trees and closer together. Now through this big woods let us have paths similar to those in Howell's woods, this side of Lawnside Station. If you are a stranger on those paths you may even get lost without a guide. Now, bring your two pictures together carefully, for unless you do you will miss a full understanding of this story. You must have a large woods, miles long, miles wide; roads which you would call paths, the widest we will call "Ye Kings Highway" along which at a certain point a junction with the "Old Egg Harbor Road", now extinct, was made. From this point you must travel the Old Egg Harbor Road for three miles more or less and you come to a place named Free Haven. If you had never been there before you will have trouble to find the place—log cabins with small clearings cunningly concealed from the road. You may wish to know why so much secrecy about a place known as Free Haven. Well, it was a place of freedom to an oppressed people, so much so that they with thankful hearts called it Haven, and the secrecy was to conceal their habitation from the oppressors. This story is to deal with the progress of this place in its religious, social and civic development.

RELIGIOUS.

The basic or early religious training of this town was Methodist. About 1797, a class was organized either at the residence of Mrs. Beaten or at Mr. Joseph Pratts, who resided on farms in the vicinity of Greenland, now Magnolia and Free Haven. To organize a class was the first step in forming a church. This class developed into a church and this congregation built the first Methodist Meeting House in the vicinity in 1808. Its dimensions were 36 feet long, 25 feet wide, simply floored and enclosed; no furniture except a few rough oaken benches, without backs; a rough stand like as a dry goods box for the preacher to speak from. This building stood on the site of Mt. Pisgah A. M. E. Church, facing Mould Road, and not Mansion Avenue, as the present church does. The white and colored people worshipped together until 1813, when there was a division. Mr. Samuel Barrett set aside an acre of land on the Evesham Road for church and cemetery purposes and in

1815 the white people built the First Methodist Church of Greenland, now Magnolia. This division did not stop here, but was extended to the colored brethern, causing them to divide. Rev. Richard Allen, the pastor of the church, declared the church independent and capable of ruling themselves, the minority claim being, if we are Christians we are all the same in Christ; ruling or government is second place.

The division between the brethern gradually grew grave until a meeting was held and a vote taken. The early followers of the A. M. E. Church were called Allenites; they won the contest which carried church and property, etc. Those opposed were without a church or place to worship; they had nothing save their twelve in number. Rev. Richard Allen, pastor of our early church and Bethel, Philadelphia, Pa., became the first Bishop of the A. M. E. Church.

The small group of members without a church was oversighted by John P. Curtis, a member of a class under John Hood, the first-class leader of Philadelphia, Pa., by appointment made by George Wooly, then on the Burlington circuit. Their financial plan was to start a sinking fund of two cents a week to purchase ground to build a church. Their congregation increased very soon to fifty, and in 1828 they were able to purchase ground and build.

On March 3, 1828, Joseph Jennings, of Waterford Township, Gloucester County, sold to the trustees of African Weslyn Methodist Episcopal Society, subordinate to Methodist Episcopal Church, Burlington circuit, a tract or parcel of ground. The names of the first trustees were: Sampson Morris, David Watson, Jacob James, Cubic Murray, David Wilson, Littleton Stevens, Arthur Boyer.

The first church was a log cabin upon the hill where the parsonage is located, probably nearer the present Davis' Road. It was destroyed by fire in 1835. It was a small building, hurriedly built, with low ceiling. When tall men stood erect their heads were between the rafters.

The second church of this congregation was in that hallowed spot now part of the cemetery, between those large trees. One of the prettiest oaks in this section of New Jersey stood at the rear of that church. Words cannot describe the emotion that fills one who knows this spot, but to some who do not know, you cannot feel that even strangers when they stand between the present church and the site of the second church are on Holy ground. There seems to be a wonderful peace here. We have seen those in trouble walk there; we have known those who were loud spoken subdue their voices there—even the grass seems greener and richer. Enough for the spot of ground. What did the people do? We followed routine life here until August 23 to 27, 1852, when we sent representatives to meet other local preachers and laymen in Zoar M. E. Church, Fourth and Brown Streets, Philadelphia. This meeting was named Convention of the Colored Local Preachers and Laymen. Our representative was Isaac Hinson. The second meeting, June 28, 1855, our representatives were: Isaac Hinson, John Brown, William P. Gibson, Edward J. Miller. A memorial was presented in regard to the formation of a conference of colored pastors from the Philadelphia and New Jersey Annual Conferences, in 1852. Now we have the con-

ditions from which the M. E. Delaware Annual Conference was organized in 1864.

In or near 1840 the first Sunday School was started in old Mt. Zion M. E. Church. This early Sunday School was on the order with day school—the A B C cards and spelling book were very important and it was a wonderful achievement to be able to read a Scripture verse; the feat of memorizing a chapter in the Bible was great, almost similar to passing examination to enter High School today. Our fathers encouraged piety and reverence to God's Word. Mt. Zion's first Sunday School superintendent was William Monroe. Mt. Pisgah A. M. E. Church soon followed with a Sunday School of her own in 1847. Her first Sunday School superintendent was Peter Mott. Originally both Sunday Schools were together.

CATHOLIC CHURCH.

There was built here, in 1859, a small Roman Catholic Church, on a lot donated for that purpose by James Diamond. The members came from all towns outside of Camden and Gloucester Cities. Burials were made at Gloucester. Semi-monthly services were held by clergmen from Camden and Gloucester Cities. There were nearly one hundred members. The two large maple trees across the street from G. Gross' store were in front of the church. This building was but recently torn down, after the congregation had moved to the Haddon Heights large and elegant building.

IMPROVEMENTS.

What became of these first buildings? The first church erected in 1808 was removed for the building of a new and larger one in 1868, which was at that time furnished with all modern conveniences and dedicated July 12, 1868. The old building being sold and bought that a private dwelling might be made from the lumber. Owing to a misunderstanding this plan was not immediately carried out, but a building was made and used as a place of worship, being nicknamed "Shoo Fly Church". Shoo Fly" being slang and used similar to our present day "Jazz". At this present day the building is a dwelling next to the new school property. The second church of Mt. Zion was used as a dwelling for pastor and sexton until 1892, when the present parsonage was built. Rev. Thomas Als being first pastor to reside in new parsonage.

This sexton house, (old church) burned down about twenty-five years ago, at night, the late Mr. Frank Hall, being sexton and Rev. J. H. Winters, pastor at the time. The Catholic Church was sold to Mr. Henry D. Wilson, now deceased, who built a butcher shop and dwelling on the site of our present new school. The efficient way in which our fathers utilized buildings, does it not show economy? We are all ready to build new and larger churches. Who will be the first? Mt. Pisgah A. M. E. built and dedicated the building which is

now abandoned, July 12, 1868; Rev. John W. Stevenson, pastor; Benjamin Griffin, Robert Cooper, Daniel Williams, Christopher Smiley, Joseph Johnson, William Purnell, trustees. The ceremony was elaborate and befitted the largest church of that connection in New Jersey. Rev. John W. Stevenson was a builder of artistic taste. He built the French roof house in front of our school property as his residence.

Mt. Zion M. E. Church followed close, for in the same year Bishop Edmund S. Janes, D.D., laid the corner stone for a new and larger church, which was also a memorable occasion. There were pictures of the Sunday School and trustees, (two separate pictures) some of which are still in the homes. The trustees were: Edward Still, Edward J. Miller, Louis White, Gilbert Shaw, William Gross, Charles Haney; Rev. Lewis Y. Cox, pastor.

In 1872, the New Jersey Annual Conference of the A. M. E. Church was organized and Mt. Pisgah has always sustained a very high relation.

In 1884, Mt. Zion M. E. Church, under pastorate of Rev. G. M. Landin, decided to improve their property by raising the building and having a basement, also making the building sixteen feet longer; which was accomplished and paid in full in 1888, under Rev. B. W. Allen's administration.

In 1887, Mt. Pisgah A. M. E. Church, under pastorate of Rev. C. C. Green, built the African Mission, now known as Mt. Pisgah A. M. E. Church, of Haddonfield, N. J., The next year, 1888, we built the parsonage at Mt. Pisgah, Snow Hill, N. J. In the year 1891, under Rev. Thomas Als, Mt. Zion M. E. Church built their present parsonage. At that time it was the finest parsonage in the Conference. A mission for school and religious services, building and lot at Westmont, N. J., was donated by Mr. Charles Rhoades, to Mt. Zion M. E. Church. Opening March 5, 1893, which was two weeks before Annual Conference. Rev. Als, having served four years, was removed and Rev. James H. Richardson begins a great revival—eighty-seven converts; also second largest Sunday School in the Conference. In 1894, Mt. Zion remodelled the front of the church and paid for all improvements. Organized Mispah Epworth League, Charter No. 12,788, June 15, 1894, with twenty-three members. There is also a sadness in this year as it records the death of Sister Sarah Faucett, the first Deaconess recognized by the Delaware Annual Conference, and our sister.

Mt. Zion has been trying to get ready to build a new church for a long while, but now, 1902, under Rev. W. J. Moore's pastorate seems a certainty. Reasons advanced:

1. Building was too cold to worship in this winter.
2. It is too insecure for safety.
3. It was too small to accommodate the large congregations.

The old building is torn down, the congregation worshipped temporarily in the Catholic Church from September 28, 1902, to October 25, 1903. The corner-stone was laid July 26, 1903. The lecture room being finished first, then there was a delay, finally being completed in 1905, a beautiful, modern building. Dedicated by Bishop Cyrus D. Foss, D.D.,

L.L.D., October 15,1905; Rev. Walter J. Moore, pastor. Mt. Pisgah A. M. E. Church, in 1911, moved back her old building—did not destroy it—and put an imposing modern frame building, sixty by forty feet auditorium, to seat 500 persons; Rev. Isaac Horsey, pastor.

In 1910, Mt. Zion M. E. Church raised $1000 on church indebtedness, having obtained a loan of $3000 from Board of Home Mission and Church Extension under pastorate of Rev. M. V. Waters. In this same year Mt. Zion M. E. Sunday School paid off a debt of long standing at the M. E. Book Room, 1018 Arch Street, Philadelphia, Pa., of $40.00. Charles C. Smiley, superintendent of Sunday School. In 1918, under pastorate of Rev. J. T. Wallace, the debt on Mt. Zion M. E. Church is paid in full.

In the year 1911, there was much unrest in the church workers. The established churches were building and paying off indebtedness. Two new missions were started, St. Monica P. E. and a Baptist Mission. The Baptist Mission divided and rid itself of undesirables and slowly developed into Grace Temple Baptist Church in 1914. They worshipped in the Good Samaritain Hall. In 1917 they laid their corner stone and completed the church. Brother Joseph Johnson, a far-seeing man, is the one who mortgaged his home that this church might be established. His judgment has been justified. St. Monica received a wonderful start, but the support was soon withdrawn.

PUBLIC SCHOOL.

For over one hundred years there has been school in this town—when, where or who first started teaching, I do not know; but before there was a school house, different persons in different families taught children and adults for a small sum. The last one to do this was Mr. John Burlingham, who lived on the site of Mr. William Sadler's home, Phoenix Street, the old house being torn down. About 1848, a kindly and benevolent gentleman of Haddonfield, N. J., named Mr. Bougar, built a small frame school on Mott Street, for colored people to attend. This school was highly appreciated. The building has been enlarged and remodelled and is now the residence of Mrs. Alice Hall. Mr. John Blake was first teacher in this building. Mr. Samuel Sharpe was second. He owned a two-story home on that tract of ground known as the Diamond Tract, between Mt. Pisgah Church and G. Gross' store. He had in front of his property the first public pump and well in town, at the corner of Mould Road and Mansion Avenue. It is said he went to Liberia, Africa. Mr. Alfred Lawrence, the third teacher, was a scholar in his day. Children came from miles around, walking there and back. Many a real battle these children had, for they were not as intelligent as we are today; neither were their enemies. Therefore, they must be courageous; a cowardly child could not overcome the difficulties. Progress in school was slow, but thorough. Each scholar provided his own books and slate. Every child had to know the A B C's, forward, backward and skip-about—that is, one had to be

thoroughly acquainted with the twenty-six letters in the alphabet. The next step was spelling words of two letters each, such as—at, be, to, so, etc. Then came three-letter words and counting or learning the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 0. After this stage we are well qualified to do words of two syllables, and sums in arithmetic, such as—2 and 2, equal 4; 3 and 3, equal 6; 4 and 4, equal 8. Think seriously what our parents went through to learn what we today consider almost non-essential. Some, yes, almost all, never completed the spelling book; some learned to read well and do fractions in arthmetic. They were then qualified to teach, there being no teacher's examinations required.

I will now name a few of the teachers who followed those I have mentioned in this old school building and the old hall: Mary Boyer Jackson, Mary Anderson, Edward J. Miller, George Miller, Mary Ann Gross. At another place I will give the names of all the teachers I can to the present day. Now I will name some as starting points for various achievements. The last teacher in this old school property was Anna Robinson White. She was also first teacher in the new or present school property (not present school building). She started teaching here about 1872 and taught four years with a great success. She had her scholars' interest at heart. She used an afternoon a week for sewing. A number of her scholars to this day call her blessed. With the transfer of the school to new and larger quarters, it was in order that the old school building be sold, and we find Charles Willitts, of Willitt's Corner, (now Barrington), very much interested in building new school and selling the old. Our next big teacher was Miss Anna Borican, who was here eight years, starting in 1888; very active in home life of community; an inspiration to scholars to help themselves. Through concerts and entertainments the school raised money and bought the school bell, which was raised in 1896. Mr. Charles Cooper, who was then the smallest scholar on the school records, was given the honor of first tolling the bell, while every scholar had a hand in raising the bell by pulling on the rope. We gave very good school closing exercises in the church. The names of the scholars passing examination were read; those passing third grade received certificates of merit. We were sorry when this teacher left. She left money in fund for a school organ and fence. With the following teacher, Mr. Joseph Jackson, 1897, the School Board purchased all school books, etc. The school slate was not immediately removed. Under the guidance of Mr. Horace Owens, we purchased our school organ and developed our musical talents in 1900. This also represents the time when the new school building was erected to house the whole school, being four rooms. The old one had two rooms. The children came to school so fast that school soon became congested again, and in 1919 a large, new brick building was opened on Mansion Avenue, modernly equipped with four rooms and basement. Today we need a larger building for the children of today. Mr. J. Howard Jackson, one of our local young men, has become principal and worked hard that we might have graduates such as other communities are having. It is hard to bring the parents and teachers to a mutual understanding of the value of the scholars' present and future. Mr. Samuel A. Allen, our present principal, is an able successor to Mr.

J. Howard Jackson, and from their combined efforts we have since 1910 the following graduates living monuments of their untiring efforts:

1910
Charles Polk

1911
Leon White
Laura Williams
Eugene Williams

1912
Henrietta Faucett
Rebecca Polk
Norman Bryant

1913
Edna Cooper
James Campbell

1914
Rhoda Still
Irma Clay
Hannah Williams

1915
Raymond Jackson
Edward Hicks
Irene Cooper
Ruth Haney
Lenard Benson

1916
Helen Shelton
Walter Miller
Parker Shelton
Roseberry Clay

1917
Carlos Thomas
Lawrence Wilson
John Haney

1918
Jennie Williams
James Thomas
Geneva Still

1919
Warner Collins
Alice Williams
Maud Gibson
Josephine Smith

1920
Rachel Authur
Lewis Steward
Charles Brown
Quentin Still
Randolph Wright
Dorothy Sadler

1921
Roscoe Authur
Horace Bryant
Dorothy Clay
Horace Gibson
Agnes Haney
Margarette Haney
Samuel Jackson
Elzie Jackson
Anna Still
Mary Turner
Sarah Still
Violet Whittington
Clara Wright
Eva Wright
Viola Wright

The 1921 Class hold the three highest averages in the district. Holders: Agnes Haney, Horace Bryant, Dorothy Clay.

SNOW HILL INDUSTRIAL SCHOOL.

Between the years 1890 and 1900 there was an Industrial School here where boys were taught to mend shoes. It was opened in the Public School building and, as it increased, went to the Odd Fellows'

Hall, where shoes and harness were repaired, and chair caned; also we made hammocks. The boys' department met on Saturdays. The names of the teachers were: 1st, Mr. Davis; 2nd, Mr. Shoemaker; 3rd, Mr. William Cooper. They served one at a time. On Thursdays the girls met to sew. Their teacher was Mrs. Carrie Sadler. The object was to make this school self-supporting. The articles made by the girls were sold; and, shoes collected by boys, after being repaired, were sold at Mrs. Emerline Jackson's home. Repair work was done at a reduced rate. This school was the work of the Society of Friends, of Haddonfield, N. J. The Directors were Samuel A. Bacon, Mary W. Bell, Mary Allen, Beulah M. Rhoades. Mrs. Fanny J. Coppin, Principal of the Institute for Colored Youths, of Philadelphia, Pa., lectured in Mt. Pisgah A. M. E. Church, Snow Hill, in the interest of this Industrial School, April 28, 1899.

PATRIOTISM.

There have been two great crises in the history of the United States in which the nation was threatened with dissolution or dismemberment. One was the period from the close of the war of Independence, in 1783, to the adoption of the National Constitution, in 1789. The National Constitution was ratified by a convention of the people of the State of New Jersey, December 18, 1787, being the third one of the eleven states to ratify. On September 13, 1788, Congress appointed days for the requisite elections and for the organization of the new government; and on the fourth day of March, 1789, the old Continental Congress expired and the new National Government went into full operation. The second crisis was the Great Civil War of 1861-1865, when eleven Southern States threatened a forcible dissolution of the Union.

What does the United States Flag mean to us? Well, let us make it a little more sacred and cherish it more fervently, for in 1863 there was not so many men in this town as now, yet when the President, Abraham Lincoln, made a call for men to fight to preserve the Nation and to liberate the American people from slavery, the colored from the bondage of slavery, the white from the stigma and shame of holding slaves, forty-six men from here went to the war and did service. The women and men that were too old for service prayed, worked and kept cheerful until God returned all our loved ones. Of those who made this sacrifice but five were left for Decoration Day, 1921—Joseph Brewster, William DeGraff, Benjamin Franklin Faucett, John L. Stevens, Josiah Still.

The names of those who I am telling you of are:

1. Andrew Beckett
2. William Bolden
3. Joseph Brewster
4. George Brown
5. Charles Chambers
6. Alexander Coly
7. William DeGraff
8. John Emory
9. Benjamin F. Faucett
10. Warner Gibbs

11. Joseph Gray
12. William Green
13. Charles Griffin
14. Isaih Gross
15. Abraham Groves
16. Paul Hammond
17. Henry Haney
18. George Harrison
19. Henry Hubert
20. Alphonso Henry
21. William Jackson
22. John Lampkins
23. Henry Leggitt
24. Robert Monroe
25. Cubic Moore
26. Jacob Nutter
27. Garrett Patton
28. John Pennington
29. William Pennington
30. Henry Sadler
31. Nelson Sadler
32. John L. Stevens
33. George Shaw
34. Joseph Shaw
35. Timothy Shaw
36. Charles Still
37. Josiah Still
38. Anthony Till
39. James Tillman
40. Clinton Thomas
41. John C. Williams
42. Littleton Williams
43. Isaih White
44. Thomas White
45. Aaron Wright
46. Thomas Wright

During the war with Germany, 1917-1918, there was a great sacrifice in Lawnside. The ladies were organized into a Red Cross Chapter, which worked earnestly and well. Liberty Bonds were bought; also heatless, meatless and wheatless days were observed by all and strict economy was enforced. As in the old Civil War, so did the daughters of Lawnside at this time march with the boys until they were entrained for camp. The day school children also formed a procession with flags. The encouraging council and prayers of the old folks went with our men and God saw it was well that all should come home again. Some are War Heroes; all are better men. Their names, taken from the Roll of Honor on the Lawnside School property:

1. S. A. Allen, Corp.
2. Thomas Allen, Jr.
3. Elmer Bell
4. Alvin Benson
5. James Brown
6. Edward Burnett, Navy
7. Elmer Burnett, Navy
8. John Burnett, Navy
9. James Butler, Corp.
10. James Campbell
11. Leon Davis
12. Herbert Farmer
13. Alvin Gibbs
14. Oscar Griffin
15. Clarence Hill
16. Armstead Hill
17. James Jackson
18. Albert Kenton
19. Authur Kenton, Sergt.
20. Edgar Landin, Drum Major
21. Eugene Landin
22. Nelson M. Perkins
23. William W. Perkins
24. Charles Polk
25. Charles Powell
26. Donald Sadler
27. Henry Sadler
28. Joseph Sadler
29. Winfield Sadler
30. Nelson Shaw
31. Archie Stewart
32. Horace Still
33. Walter Still
34. Walter P. Still
35. Edward Thomas
36. Howard Thomas
37. Lawrence Thomas

38. Livingston Thomas
39. Royden Thomas, Sergt.
40. William Watson
41. Jacob C. White, Jr.
42. Leon A. White, Corp.
43. Richard Williams, Capt.
44. Eugene Williams
45. Frederick Wright
46. William Wright

In 1920 the G. A. R., Sons of Veterans, Post No. 29, of Philadelphia, held their camp in our town; also on Sunday, October 17, 1920, they conducted a flag-raising at Mt. Zion M. E. Church, an inscribed shield on the flagpole commemorating this occasion.

LODGES.

One of Mt. Pisgah A. M. E. Church's pioneer pastors formed a local Beneficial Society named "Sons of Israel Scott." Israel Scott being the pastor, this society was nicknamed the "Never Dies." Some of the members lived to be real old men. We have evidence of this society, January 3, 1850, at which time they were very active. This lodge owned property, a two-story hall on the site of the present Odd Fellows' Hall. In 1866 their number was so small that they were unable to properly carry on their business. They discontinued and were made over into the G. U. O. of O. F., which lodge has taken over their property, etc.

There was another local society that worked in harmony with the "Sons of Israel Scott", known as the Ebenezer Mann Beneficial Society, instituted 1842, composed of women. In the later years of this society, Mr. Edward J. Miller was secretary. It was disbanded February 5, 1908.

The third and last local society was Mt. Zion Beneficial Society, organized 1850. The date when discontinued is uncertain.

These are our local pioneer lodges, existing here only and jealously have they guarded their doings, numbers, etc.

"The Sons of Israel Scott" built the first hall here. I do not know their number of members.

Daughters of Ebenezer Mann had a membership of twenty-two, in the year 1886. Mt. Zion Beneficial had a membership of thirty, in the year 1886. The St. Matthews Union Lodge, built Good Samaritain Hall in 1870. The Star of Liberty Lodge, built Odd Fellows' Hall in 1882.

Now I will introduce our present lodges and speak briefly of them.

Star of Liberty, No. 1062, Grand United Order of Odd Fellows', was made by a lodge at Milford, N. J., and instituted March 9, 1862. They have twice remodelled their present hall, making it larger each time.

St. Matthew's Union Lodge, No. 10, Independent Order Good Samaritains and Daughters of Samaria, was instituted October 7, 1852, and proved to be a very healthy organization, organizing the following branches to the order: Celestial Degree, No. 7, I. O. G. S. & D. S.,

chartered July 24, 1866; Hebrew Juvenille, No. 7, I. O. G. S. & D. S., chartered May 30, 1867; Select Past Officers Degree Council, No. 2, I. O. G. S. & D. S., chartered May 30, 1877. St. Matthew's Union Lodge was incorporated, March 18, 1872. At their hall, which has twice been remodelled and is modestly equipped, every secret order of Lawnside save the Odd Fellows' and Household of Ruth, meet monthly.

Household of Ruth, No. 69, Grand United Order of Odd Fellows', was chartered September 13, 1875, and is one of the oldest active in the State of New Jersey. The charter was reissued March 16, 1898. Charter members who are yet alive: Mary A. Moore, Francis Polk.

Hiram Lodge, No. 5, F. A. M., instituted A. D., 1875, was the product of an older organization of Masonics, who went from here to Kaighnsville, Newton Township, which is now a part of the City of Camden, known as Seventh, Ann, Sycamore, Kaighn Avenue and Chestnut Streets, and assisted in forming Union Grand Lodge, April 29, A. L., 5850—A. D. 1850.

Grand Officers elected and installed:

Littleton Williams.....R. W. Grand Master
Benjamin Steward.....R. W. Deputy Grand Master
Benjamin Griffin.....Senior Grand Warden
Henry Elsbury.....Junior Grand Warden
Clement C. Baynard.....Grand Treasurer
James Staten.....Grand Secretary
James Harper.....Grand Chaplain
Ephraim Gould.....G. Master of Ceremonies
Joseph Simmons.....Grand Sword Bearer
Henry Catlin.....Grand Marshall
Isaac Welsh.....Grand Pursuitvant
James Green.....Grand Tyler
Anthony Baynard, Jacob Boyer.....Grand Stewards
George Selby, William D. Brown.....Grand Deacons

The name of Lawnside's Lodge, Friendship, No. 5, organized 1848.

Evening Star Lodge, No. 5, Knights of Pythians, was chartered July 7, 1902.

Minerva Court of Calanthe, No. 4, K. of P., was chartered February 28, 1918.

Grace Temple, No. 56, Fishermen of Galilee, G. W. O. of E. and W. H., was chartered January 29, 1921. Golden Rule, No. 18, Juvenile Fishermen of Galilee, G. W. O. of E. and W. H., was organized July 26, 1921.

We have this year organized the boys into Boy Scouts. Their members are increasing and they are making progress.

On Wednesday, September 28, 1921, the girls first met in a Campfire movement. They are progressing. This is a big year in junior organization here.

SOCIETIES.

From 1895 to 1900 there was a Loyal Temperance Legion Band of Hope, with a large membership of children. Mrs. Amy L. Smiley, Mrs. Emerline Jackson and Mrs. Mary B. Jackson were the instructors. They were members of the Women's Christian Temperance Union. They had no saloon in this town and never had one, so their work was to ward off all desire for a saloon.

May 17, 1909, the first meeting held by Home Mutual Investment Company, in Odd Fellows' Hall. This company is incorporated under the State laws of New Jersey. Authorized capital stock, $25,000, par value of shares $5.00.

There was formed and organized a Fire Company at Lawnside, N. J., titled "The Lawnside Fire Company, No. 1," which gave annual carnivals on the Home Mutual Investment Company's tract of land and raised money to erect the hall on the corner of Hodges and Mansion Avenues., cornerstone of which was laid Sunday, June 17, 1917, by Hiram Lodge, No. 5, F. A. M., of Lawnside, N. J.

The Lawnside Mutual Building and Loan Association was incorporated September, 1915, under the laws of State of New Jersey. Meets fourth Monday of each month in Odd Fellows' Hall.

POLITICAL.

After the Civil War there was a great migration. A large number from Snow Hill, Md., came here and called this place Snow Hill, which name was thereafter used, save in legal affairs, until the year 1907, when a petition was signed fixing a boundary and changing the name to correspond to the railroad station, Lawnside, N. J.

There were a number of improvements and achievements made while we were under a dual name.

We had, in 1884, a Blaine and Logan Republican Club, a political organization which afterwards changed its name to the Union Republican Association. They purchased a piece of ground and were making progress until internal misunderstandings caused its failure. Union Republican Association of Snow Hill, incorporated February 19, 1886.

MUSICAL.

Between 1885-1890 the young people here formed a double quartette named the "Stradella Musical Association." They gave opera and music of the better class and traveled and performed before large audiences. Their names were: Sadie Byard, Sallie Hamming, Mattie Polk, Louisa Hill, George H. Lewis, William Byard, John Byard, Harry Hamming.

There has been a Silver Leaf Fife and Drum Corps, also Alpha Brass Band during 1890-1900.

The Ideal Orchestra, organized October 28, 1921, our latest musical

development, may equal or excel our previous organizations. Their music is of the best.

Violinists

Nelson Warren — Warner Collins
Alfred Byard — Percy Branche

Violin Cello
William Vincent

Cornetists

Everett Walton — Roscoe Authur

Drummer
Alvin Warren

Pianist
Lucille Walton

Director
Edward Walton

POST OFFICE.

There lived here an aged but suple man named Joseph Lewis, who was librarian of Mt. Zion M. E. Sunday School. Daily he carried a basket of fresh vegetables, eggs, etc., to Haddonfield, N. J., to sell. On returning he would stop at Haddonfield Post Office and get all mail for Snow Hill, being familiar with the names of all residents. He would leave the mail at Peter S. Smiley's Grocery Store, from which point it was distributed. In time this became inconvenient and inadequate, so in 1898, a Post Office was established at Snow Hill in the new Callis & Brown Store, Phoenix and Mansion Avenues., Mr. Albert C. Callis being first postmaster and Douglass Brown first carrier between Magnolia and Snow Hill Post Offices. The succeeding postmasters were Samuel Brown, Mary B. Jackson and Samuel Diton, under whose administration in 1907, the route and name of the Post Office was changed to Lawnside. The last postmaster, Ethel Roberts, was the first to locate on the present site. The location of the Post Office has changed five times. The carriers were John H. Brown, Alfred C. Brown, Hiram A. White, William DeGraff, Sr., James Campbell, Nelson Shaw, William Polk and Percy Stewart.

QUARANTINES

In February, 1903, their was an epidemic of chicken pox which was diagnosed as small pox, and Snow Hill was quarantined. The folks could not go to Philadelphia or Haddonfield, etc., and return. On February 12, and indignation meeting was held in the Odd Fellows' Hall at Snow Hill to protest against the outrages that were being

perpetrated on the people of this village. In this meeting a Judicious Committee was appointed to secure the best authority that could be obtained on the diagnosing of diseases. Sewell Howard Hodges, chairman of the committee, arranged and secured the services of Dr. J. Howard Taylor, Medical Inspector, Board of Health, of Philadelphia. On Sunday the 15th, Drs. Taylor and Mercer, of Philadelphia, and Wood, of Magnolia, examined all cases at Snow Hill and Barrington, and this is a copy of the written statement:

To whom it may concern:

This is to certify that I have personally examined all the cases of sickness at Snow Hill and Barrington, New Jersey, that were supposed to be Small Pox and am pleased to state that I did not find a single case of Small Pox among them. The sickness has been simply Chicken Pox.

J. HOWARD TAYLOR,
Medical Inspector, Board of Health, Philadelphia, Pa.

COMMITTEE:
S. H. Hodges, Chairman, Peter S. Smiley, Charles Sadler, John White, Aaron Sadler.

The expenses were met by subscription by citizens of Snow Hill at following named meetings. Meetings held four—February 2, 12, 15, 22, 1903.

In 1916 a quarantine existed throughout this State and others because of a severe baby disease, known as "Infantile Paralysis". Many babies have died, but there has been no cases in this village.

In 1918 the Spanish (Flu) Influenza was the next great plague and many people died from this disease. But not any died here of it, there were many who had the sickness, but got well.

DATA

Mt. Pisgah A. M. E. Sunday School was organized in 1847—one teacher, four officers, forty-two pupils. Rev. Joshua Woodin, pastor; Peter Mott, superintendent.

Mt. Zion M. E. Sunday School at organization of Conference of Colored Local Preachers, March, 1857—eight teachers, ninty-six scholars, fifty volumes of books. At organization of Delaware Annual M. E. Conference, 1863—four Sunday Schools, twenty-four teachers, 220 scholars, 867 volumes of books. (Delaware Conference, organized 1864). Mt. Zion M. E. Church was incorporated January 19, 1892.

Mansion Avenue, (Snow Hill Road), a gravel road between the White Horse Pike and Main Street, Haddonfield, N. J. Work of stoning this road was commenced in 1900 and finished December 18, 1901.

Electric lights were installed and lit for the first time in Lawnside, N. J., Tuesday, December 3, 1901.

Mt. Zion M. E. Congregation's last Sunday in old church, September 21, 1902. First Sunday in new church, October 25, 1903.

The first election held in Odd Fellows' Hall in the spring, March 10, 1903.

Mt. Pisgah A. M. Church installed electric lights July 24, 1903.

George Williams and Herbert Still were young men who succeeded in purchasing Mt. Zion M. E. Church's bell in 1911. They were librarian and assistant librarian of the Sunday School while Charles C. Smiley was superintendent. Mr. Edward Walton presented maps and charts, also banners to Mt. Zion Sunday School. The Presbyterian Board of Publication, Society of Friends, of Haddonfield and friends of the Sunday School presented Mt. Zion Sunday School with books for their library. The superintendent presented thirty-six small chairs for beginner scholars. All these gifts were made during the administration of Charles C. Smiley as superintendent of Mt. Zion Sunday School.

Mr. John C. Farmer, laid the cement walk and steps at Mt. Zion in 1911.

Mr. Rutledge Miller interceded for and supervised the erection of the iron fence around Mt. Zion Church property in 1920.

Mt. Pisgah A. M. E. Church was first church in this village to install an organ. Mrs. Phoebe Adams was first organist. Mrs. Ella Miller was Mt. Zion M. E. Church's first organist.

Mt. Pisgah A. M. E. Sunday School was the first to use the piano. Mr. Charles Gibson was first pianist. Mt. Zion M. E. Sunday School's first pianist was Mrs. Gertrude Walton.

Mt. Pisgah A. M. E. Church was the first to install a pipe organ.

Mt. Zion M. E. Sunday School was first to have Cradle Roll and Home Department.

Mt. Pisgah A. M. E. Sunday School was first to be recognized as a nine-point Sunday School, by the Camden County Sunday School Association.

Lawnside has three churches: Grace Temple Baptist, Mt. Zion M. E. and Mt. Pisgah A. M. E.; three halls; Fire hall, Odd Fellows', Good Samaritain; three cemeteries: Mt. Pisgah, Mt. Zion, Mt. Peace; also one private burial ground of the Mould family, which has not been used recently.

NOTABLE VISITATIONS.

Mt. Zion M. E. Sunday School, Mr. Horace J. Byrant, superintendent, with the influence of Mr. Edward Walton, at our Christmas exercises, December 28, 1914, had on display the original Conquest and American Flags loaned by the Presbyterian Board of Publication. These flags had been placed on Mar's Hill, outside of Jerusalem, during the World's Sunday School Convention.

In 1921, Amahamea Milai, a native East Indian, high caste, an artist and preacher of Jesus Christ was here in the three churches, April 18 to 21, 1921.

At the Public School Commencement, held in Mt. Pisgah A. M. E. Church 1921, Mr. J. Howard Johnson, Supervising Principal, presented this community with a copy of a historical transaction between the Menmonites and Friends in 1688, relating to the slave question. This copy is on exhibition at the Public School of Lawnside, N. J.

The unwritten laws and customs of our fathers:

1. Respect for Sunday; do only necessary work.
2. De mortuis nil nisi bonum.
   (Say nothing of the dead but what is good).
3. Respect for a death until after the funeral.
   It was quiet like as Sunday.
4. Respect old age.
5. A common interest in all children of the community.
6. Respect for the marriage vow, which was considered sacred and lasting.
7. A belief in the healing power of herbs and roots.
9. A belief in work for all persons.
10. A clean up for Decoration Day—that is, a clean yard, white-washed fences and trees; then on Decoration Day a clean and decorated graveyard.
11. An annual picnic, July 4th, with a display of flags.
12. The Holy Bible, the United States Flag, the Pastor and the eldest of the family were reverenced and respected.
13. Annual Sundays to go to the Mt. Evesham Mount and Wilmington, Delaware, August meeting.
14. Annual Sunday School Walk, (picnic).
15. Fidelity to fraternal obligations.
16. Never leave a person in need without trying to help them.
17. Investigate and examine all strangers.
18. Never turn traitor on a fellow citizen.
19. Defend our home institutions and try to improve on them.
20. Fight hard, but fair.

The names of some Pastors, Sunday School Superintendents and Public School Teachers:

These lists are not in full, some of the dates and names could not be obtained:

Mt. Pisgah A. M. E. Church Pastors:

(*Not in routine*).

Ebenezer Williams	J. T. Diggs
Isreal Scott	F. S. Cox

Richard Allen
Samuel Williams
Joshua Woodlin
Redmond Faucett, 1860
T. A. V. Henry, 1886
Robert Evans, 1861
C. C. Green, 1887
W. N. Bowman
H. H. Pinckney
G. M. Whitten
J. V. Pierce, 1878
L. W. Generettee
J. V. Peyton
J. H. C. Christmas
—— Strothers
D. S. Bayard
J. Horsey
C. G. Collins
S. W. Morrishow

Mt. Zion M. E. Church Pastors:

(*Not in routine*).

John P. Curtis, 1828
David Stevens, 1860
Isaac Hinson, 1855
Joshua Brinkley
Isaiah Broughton
John Manluff
Noah Morris
T. J. Lee
William Cole
L. Y. Cox, 1868
John H. Pierce, 1878
T. B. H. Coleman, 1883
G. M. Landin, 1884
B. W. Allen, 1889
Thomas S. Als, 1889-1893
James A. Richardson, 1893-1895
Jas. H. Winters, 1895-1898
W. C. Dickerson, 1898-1900
W. F. Cotton, 1900-1901
W. J. Moore, 1901-1910
M. V. Waters, 1910-1912
P. M. Shelton, 1912-1918
J. T. Wallace, 1918—

Grace Temple Baptist has had but one pastor—Rev. R. A. Johnson.

Those who went from here to enter the ministry were: Isaac Hinson, King J. Still, William Polk, J. Howard Jackson, Haman B. Ward, James T. Moore.

Those who entered the Christian ministry from Lawnside were true until death.

REV. ISAAC HINSON

Our first to enter conference was Rev. Isaac Hinson, a member of Mt. Zion, and lived in what is now the Borough of Audubon, N. J., on the White Horse Pike. In the early history of our churches here, they were both circuits. Uncle Isaac Hinson had charge of Mt. Zion circuit. His home being near, he was called to preach funerals, etc., for Mt. Pisgah members. He was well known and highly esteemed before the organization of the Delaware Conference. He died March 28, 1883, and was buried in Mt. Zion M. E. Cemetery.

Rev. L. Y. Cox, in "Pioneer Footsteps," says: "Rev. Isaac Hinson, affectionately called Father Hinson by the members of the Conference and many other who knew him. Father Hinson traveled as a supply by a presiding elder sixteen years before the organization of the Delaware Conference; was the first presiding elder appointed in the Delaware Conference at its first session in 1864, and was pastor of Zoar

Church, Philadelphia. Rev. Isaac Hinson, the first charter member of the Delaware Conference, departed this life March 28, 1883, in the eighty-fourth year of his age. He was born in Kent County, Md., in 1799, and came to New Jersey in 1815, when about sixteen years of age, in pursuit of his freedom. He was converted to God when quite a young man and joined the M. E. Church. He was a good preacher and was often invited to preach for the white folks in their churches. He was the first preacher in charge of the Cape May Circuit, which at that time was a hundred miles long. He died in the full triumph of faith. He was beloved as a Christian father by many who knew him."

REV. KING J. STILL.

Rev. King J. Still, son of King and Eliza Still, was born at Fellowship, Burlington County, N. J. He was small stature, possessing a well-developed and progressive mind. He attended the public school to some extent, but his principal training was received in Mt. Zion Sunday School. He was converted very young. He was married in 1881 to Miss Sarah E. Coffey, Rev. Wm. H. Coffey's sister. Brother Still served Mt. Zion as Sunday School superintendent, trustee and steward with credit before entering the Conference in 1881. His charges were Bridgeton Circuit, N. J., one and one-half years; Salem Circuit, N. J., two years; Lewis and Rehoboth Circuit, Del., two years; Snow Hill, Md., one year; Haven Mission, Philadelphia, Pa., one year; Germantown, Pa., three months, from which place he was compelled to come home, owing to failing health. He was ordained Deacon at Wilmington, Del., in 1883, by Bishop Edward G. Andrews, D.D., L.L.D., and ordained Elder by Bishop Randolph S. Foster, D.D., L.L.D., at Salisbury, Md., in 1885. Buried in Mt. Zion M. E. Church Cemetery, July 27, 1888.

REV. WILLIAM H. POLK.

William H. Polk, Jr., was one of the brightest men to enter the ministry. He served Mt. Pisgah as Sunday School superintendent, during which time he instituted Old Folks' Day as a day to honor the aged of the community. He graduated from Institute for Colored Youths, of Philadelphia, Pa., June 30, 1886, and became a great educator in Maryland and Virginia. He graduated from Wilberforce University, Xenia, Ohio, as Bachelor of Divinity, June 15, 1893. Entered Ohio Conference of the A. M. E. Church. Died while crossing the Delaware River, when coming home on his first visit. Buried in Mt. Pisgah Cemetery.

REV. HAMAN BRATCHELL WARD.

Rev. Haman Bratchell Ward, son of Henry and Elizabeth Ward,

was born August 10, 1878, in Sassafras, Md. When seven years old his parents moved to Lawnside, N. J. His mother died two years later. He was hired to a farmer for board and clothes, attended school about five months in the year and did not get to church more than three times during his five years' stay with the farmer. God opened the way for him and he soon found himself in the friendly home of Mr. John L. Stevens, where he became very much interested in public school and Mt. Zion Church. He was converted in 1897. On Sunday, November 19, 1899, he had his trial sermon under Rev. W. C. Dickerson's pastorate. In 1902 he entered Morgan College, Baltimore, Md. On October 10, 1905, he was married to Miss Hattie M. Welsh, of Woodbury, N. J. His first charge was Jericho, 1905, where he bought ground and built a church, had a revival and nineteen converts. In 1907 the North Camden Church was attached to Jericho, forming the Woodbury Circuit. In 1910 he was appointed to the Fordsville Circuit, where he reopened and remodelled the church at Friendship. In 1912 he was appointed to Bridgeton, N. J. He built a church here and had a revival, with twenty-three converts. On Friday, November 22, 1914, the church was completed. On Sunday, November 24, he conducted the first service in the new church, which was one of the most spiritual meetings in the history of the organization. Brother Haman B. Ward died November 25, 1914, at Bridgeton, N. J. Services were held in the new church, Bridgeton, and Mt. Zion M. E. Church, Lawnside. Buried in Mt. Zion Cemetery. Dr. J. H. Scott, District Superintendent, conducted funeral services.

REV. JAMES T. MOORE.

James T. Moore, a member of Mt. Pisgah A. M. E. Church, was licensed to preach from some other church—that is, he was away from here when this noted event transpired. He became a member of the New Jersey Annual Conference of the A. M. E. Church and held several small charges before he died. (I have been unable to obtain a record of his work). He was buried in Mt. Pisgah Cemetery.

REV. J. HOWARD JACKSON.

Rev. J. Howard Jackson, the only living representative of Lawnside in the ministry, was principal of Lawnside Public School. He was also installed as superintendent of Mt. Pisgah A. M. E. Sunday School, October 11, 1898. Mr. Jackson preached his trial sermon Sunday, June 18, 1899, at Mt. Pisgah A. M. E. Church. He is now an elder of the New Jersey Annual Conference of the A. M. E. Church.

Superintendents of Mt. Pisgah Sunday School:

(*Not in routine*)

Peter Mott Spencer C. Moore

William Polk
John Goodwin
Peter S. Smiley
John Jackson
William H. Polk

J. Howard Jackson
George Thomas
Peter Jackson
James Cooper
Charles Gibson

Superintendents of Mt. Zion Sunday School:

(*Not in routine*)

William Monroe
Edward J. Miller
Henry D. Wilson
Albert C. Callis
King J. Still
Harrison Cornelius
Aaron Sadler
William M. Williams
Laurence Landin

Haman B. Ward
Thaddeus Miller
G. M. Landin
John H. Brown
Ephraim J. Still
Charles C. Smiley
Horace J. Bryant
Alvin Miller
Albert Johnson

Superintendents of Grace Temple Baptist Sunday School:

Lester Watkins

William H. Bennett

Public School teachers who taught at Lawnside:

(*Not in routine*)

Samuel Sharpe
Alfred Laurence
John Blake
Mary Boyer Jackson
Mary Anderson
Edward J. Miller
George Miller
Mary A. Gross
William Longfellow
Ellen Blake
Mr. Randolph
John Jackson
Emma Meritt Jackson
Katie Butler
Mary Parker
Annie Miller Bryant
Charles Moore

Charles Beemer
Anna Robinson White
Miss Chew
Anna Borican
Tamson Pierce Miller
Miss Peyton
Miss Davis
Mr. Harris
Jennie Barbosa
Helen Brooks
Mrs. Hamilton
Horace Owens
Ephraim Still
Joseph Jackson
Anna Miller Johnson
Laura Williams Wright
Henrietta Faucett

PUBLIC SCHOOL TEACHERS, 1921-1922.

Supervising Principal
Mr. J. Howard Johnson
Barrington, N. J.

Principal
Samuel A. Allen
Lawnside, N. J.

First Grade
Marie H. Trulear
144 N. Redfield St.
Phila., Pa.

Second Grade
Bertha Payne Stubbs
Lawnside, N. J.

Third Grade
Helen V. Branche
727 Walnut St.
Camden, N. J.

Fourth Grade
Bertha E. Manigault
Magnolia, N. J.

Fifth and Sixth Grade
Celestine L. Truitt
1809 Fitzwater St.
Phila., Pa.

———

Our folks who went from here to teach public schools:

John H. Jackson
J. Howard Jackson
Joseph Jackson
Clara L. Brown
Ephraim J. Still
Anna Miller
Annetta Miller
Leah Miller
Elizabeth Miller
Henrietta Faucett

Our Deacons and Local Preachers:

Ebenezer Mann
Peter Mott
Edward J. Miller
John Brown
William P. Gibson
Stephen Thomas
Charles Faucett
Charles Authur
Gilbert Shaw
Joseph Butler
Charles Davis
John H. Jackson
William M. Williams, Sr.
George Bodely
William M. Williams, Jr.
Amos Still
William Bowman
William A. Moore

Deaconesses:

Mary B. Jackson
Elizabeth Thomas
Sarah Faucett
Julia Ward
Emerline Jackson

Sunday School or Church Choristers:

Joseph Jackson
James Farmer
George Thomas
William H. Benson
John C. Farmer
James Cooper
Charles Gibson
Horace J. Bryant

Vocal or Instrumental Music Teachers:

Aaron Byard
William Byard
George H. Lewis
John Goodwin
Phoebe Adams
Ella Miller
George Thomas
James Farmer
John C. Farmer
Lottie Harvey

Laura Anderson Morris
Bella Hodges
Erma Clay
Edw. Walton
Clara A. Brown

BUSINESS.

Most of our folks find occupation in agricultural pursuits, but some have gone into other professions. Let us name a few:

COUNTRY STORE

(*These persons used the same site*)

Charles Watkins
Jacob Nutter
Littleton Williams
Josiah Still
Levic Anderson
Peter S. Smiley
Anna Piner
George Gross
W. Williams
Ethel Roberts
G. Gross

COUNTRY STORES

(*On different sites*)

Callis & Brown
Laurence Landin
Sewell Hodges
Walter P. Still
Mary McDonald

SHOPS

Ellen Blake
Mary A. Sadler
Jimmie Diamond
Catherine Murphy
John Walker
Isaac Jackson
Andrew Beckett
Solomon Hubert
U. G. Hicks
Shedrick Selby
Jas. Walker
Jerry Chapman
Chas. Still, Sr.
Samuel Sharpe
Isaac Williams
Stephen Thomas
Hannah McCauley
Samuel Diton

STORE, GARAGE and POOL PARLOR

Edgar Kenton

POOL ROOM and ICE CREAM PARLOR

George Morris

LUNCH and ICE CREAM PARLOR

Georganna Manluff

ICE CREAM PARLOR

Francis A. White

HOME-MADE BREAD

Hannah Williams
Amy L. Smiley
Sarah J. Brown and daughter

BASKET MAKERS

William DeGraft, I

William DeGraft, II

BARBERS

William DeGraft
Samuel Diton
Charles Cooper
Charles Benson
Frederick Burnett

SHOEMAKERS

Wm. Loubar
Josiah Still
William Cooper
Wilson Morehead
Isham Lee

DOCTORS OF MEDICINE

Roscoe Moore

Charles Polk

TRAINED NURSES

Mary Stewart Bryson

M. P. Whittington
Mrs. Le Mar

JUSTICES OF THE PEACE

George Thomas
Wm. M. Williams
John C. Farmer
E. P. Reed
G. M. Landin

TAILOR

Thomas Rivers

CATERER

Samuel Perkins

SNOW HILL LAUNDRY

Francis Polk, Mgr.

Emerline Jackson
Mary Anderson

HOUSE PAINTERS

Bobert Williams

Robert Farmer
Harrison Farmer, Bro.

INTERIOR DECORATOR

William H. Sadler

HORSE CLIPPERS

Walter Sadler

Donald Sadler

CONTRACTORS and BUILDERS

Edward J. Miller & Sons
Walter Miller
Joseph Miller
Thad. & William Miller
Alvin Miller
I, N. Bryant & Sons
Peter Jackson & Sons

JOBBERS

Littleton Williams
William M. Williams
Josiah Still
Jos. Basset & Sam'l Money
Samuel Brown

CEMENT CONTRACTORS

Emmett Rice
James M. Cooper
Henry Morris
John C. Farmer

LAWYER

John W. Parks

A number of our folks used to go to the seashore for the summer season, using the railroad to do so. The Camden and Atlantic Railroad, chartered in New Jersey Legislature, March 19, 1852, was completed. It was the first railroad to cross the State of New Jersey 1854. We went to Cooper's Point, Camden, and took a passenger freight train for economic reasons. Later the Philadelphia and Atlantic City Railway (narrow gauge) was chartered March 24, 1876, and ran their first train from Camden to Atlantic City July 1, 1877. It passed into the hands of receivers, and on September 20, 1883, was sold under foreclosure and reorganized with the word "Railway" in its title changed to "Railroad." It is now a part of the Reading route. The station here has been changed three times—Denton, Lawnton, Lawnside.

UNITED STATES GOVERNMENT.

Now, in concluding my story, before bringing to you the History of Lawnside, I wish to impress on you the necessity of knowing these documents of national importance. I shall not take space to write them, I shall only recommend them to you.

"Declaration of Independence"

In Congress—Thursday, July 4, 1776

The Constitution of the United States of America

PREAMBLE

"We, the people of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

AMENDMENTS TO THE CONSTITUTION OF THE UNITED STATES OF AMERICA

The XIII, XIV, XV and XIX affect you personally and the citizens of the United States collectively.

XIII was ratified December 18, 1865.
XIV was officially declared adopted in July, 1868.
XV was finally declared adopted in March, 1870.

The Secretary of State proclaims the ratification of the XIX Amendment and certifies its validity as a part of the United States Constitution. August 28, 1920.

"the right to vote shall not be denied or abridged by the United States or by any State on account of sex." That is all, but to obtain it required seventy years of activity by the women.

The object in showing you the liberties exercised by our forefathers, also their origin and development, is that you may be encouraged to greater achievements and hold sacred the memory of those who lived, worked and succeeded before your present activities began. Some we have named; others may never be mentioned, but they helped make our present blessings possible. To them be Honor! Respect! Praise and commendation while any of their children live, and after their decease may strangers never cease to extol their virtues.

HISTORY.

Prior to 1492 the learned people thought this world was square and if you went beyond the horizon you would fall off into the unknown.

There lived a man named Christopher Columbus, who believed the world to be round and by sailing west ships could reach India by a much shorter route than the one in use. Being an Italian, he first stated his case to Italy, but received no encouragement. He next traveled to Portugal, where he was heard but considered crazy. Finally he came to Spain, and the Queen Isabella, of Castile, became interested, pawned some of her jewelry and fitted up three ships for this adventure. Columbus started from Palos, in Southwestern Spain, August 3, 1492, and was 70 days at sea. On October 12, 1492, he discovered Guanahani, or Cat Island, which he named San Salvador (Holy Saviour) and took possession of in the name of Ferdinand and Isabella, sovereigns of Spain. Supposing he had only discovered the coast of India, he called the people "Indians," a name ever since very inappropriately applied to the early inhabitants of the Western Continent. But Christopher Columbus did not know he had discovered a new world.

Another mariner sailed in 1497-1498 and explored the eastern coast of South America. He published a description of that vast continent, with maps, and in the honor of Amerigo Vespucius, a Florentine navigator, this new world was named America.

The first permanent English settlement made in America was Jamestown, Va., 1607.

A Dutch man-of-war came into the James River in 1619 and sold at Jamestown 20 negroes as slaves to the Colonists.

England, Holland and Sweden each had a part in the discovery and colonization of New Jersey. The English claim of New Jersey

grew out of voyages of John and Sebastian Cabot, in 1497-1498. Holland claimed Henry Hudson, on August 28, 1609, entered the mouth of the Delaware River, Zuydt (South) River and then sailed around to New York Bay and entered on the Hudson (North) River. The Swedes settled in what is now Swedesboro, Gloucester County.

When New Netherlands was conquered by the English in 1664 the territory between the Hudson and Delaware Rivers was granted to Lord John Berkeley and Sir George Carteret, named the province of New Jersey. Philip Carteret was the first governor. Lord John Berkeley, in 1674, sold his interest in New Jersey to some of the "Society of Friends," called "Quakers," who founded Salem. In 1676 the province was divided, the Quakers obtaining Western New Jersey and Carteret receiving Eastern New Jersey. In 1682 William Penn and others purchased Eastern New Jersey from the Carteret heirs and made Robert Barclay governor.

King James II, in 1688, made Andros governor of the Jerseys, which marked the beginning of confusion until 1702, when East and West New Jersey were united as one royal province under the governor of New York. But, having its own legislature, New Jersey was entirely separated from New York in 1738 and Lewis Morris became governor.

New Jersey, with the other English colonies, acknowledged the allegiance which the Colonists owed to the Crown of Great Britain, and, through the grant of "Magna Charta," they lay claim to all the inherent rights and liberties of natural born subjects within the Kingdom of Great Britain.

"The Declaration of Rights," dated October 19, 1765, earnestly demanded that the Stamp Act and other obnoxious Parlimentary statutes should be repealed at once. This was not favorably received in England.

From March 5, 1770, when Crispus Attucks, a runaway slave, the noble and fearless leader of a crowd of citizens of Boston, Mass., was shot down, the first to die for American liberty (there were three others who fell in this attack—Caldwell, Gray and Maverick—known in history as the Boston Massacre) until November 30, 1782, at the peace of Versailles, when Great Britain acknowledged the Independence of the United States of North America, the Colonists fought for Independence.

Now we have continent, country and state. Next we will consider county, township and village.

At a meeting held at Arwamas (Gloucester Point) the proprietors, freeholders and inhabitants of the third and fourth tenths, on the twenty-sixth day of May, 1686, during the administration of Governor Samuel Jennings, after discussion and deliberation, adopted a constitution for the government of the territory between Pensauken Creek and Oldmans Creek, which they gave the name Gloucester County. An act of legislature was proposed to form a new county, in 1844, of the townships Camden, Waterford, Newton, Union, Delaware, Gloucester and Washington, of the old Gloucester County. Camden County was formed 1846 and Camden is County seat.

By legislative enactment, November 15, 1831, the township in

Gloucester County known as "Union" was formed. The people of this territory were in Union Township 24 years (until March 6, 1855) when Centre Township was created, bounded on north by Haddon Township, northeast by Delaware Township, east by South Gloucester Township, southwest by Deptford Township, Gloucester County (being separated therefrom by Great Timber Creek), and on the west by City of Gloucester. The first annual town meeting was held at Mt. Ephraim March 14, 1855.

Lawnside is situated on the tract of land known as the Dublin colony, on the third or Irish tenth, Western New Jersey. It was purchased of Edward Byllynge, of London, England, in 1677 by Francis Collins. Surveyed October, 1682.

The date of the original settlement here is not known. Many events I have given in my story antedate the name of this village, showing a very active early settlement. I have used the name because the people must have a name to thoroughly understand a situation.

Mr. Ralph Smith, an abolitionist living in Haddonfield, N. J., purchased a tract of land about 1840. He had Mr. William Watson survey it and lay it out in lots. These lots were sold cheap to colored people. This was the beginning of the village of Free Haven, whose streets (original) are named after the early settlers. Inducements were made to get the colored people to buy and develop the town. Mr. Jacob C. White, of Philadelphia, Pa., a colored dentist, became greatly interested in the early development of Free Haven; he bought ground and enlarged on the original plan of the village. This village on October 18, 1921, registered 606 legal voters for the fall election November 8, 1921, second precinct, Centre Township.

I have not told you all I know of Lawnside, but I will stop for a while, as I have discovered a great debt you owe. When I tell it, it will be a secret no longer. You are in the middle of it—

Love your country
Admire your state
Commend your county
Adore your home
Be affectionate to your family
Be kind to your neighbor
is the debt every citizen owes

Our Father which art in Heaven, and our Uncle Sam, which is U. S. A.

THEORY.

My theory on the origin of the settlement called Snow Hill, Free Haven, and lastly, Lawnside, is that it was formed by slaves that were liberated by "Friends."

The Friends owned Western New Jersey from March, 1673.

The Friends are known to be slave abolitionists in the U. S. A. history.

The secrecy of origin and of the unnamed settlement was meant for safety.

SNOW HILL, FREE HAVEN, LAWNSIDE. HISTORICAL CLAIMS.

1—A part of John Hillman estate and tavern, 1697-1720.

2—The oldest Methodist Church in Camden County, organized 1797; first meeting house, built 1808.

3—The first church to be built on the White Horse Pike (1828).

4—The first town where all the churches (3) work in unison, holding union meetings.; all the Sunday Schools going on excursions same time and place, August 5, 1921; giving picnic and annual treat, September 1, 1921; the church officials holding joint week meetings.

5—The oldest colored town in New Jersey, probably dating back to early liberated slaves of Friends of this section.

6—The oldest school building built for colored children (1848) in Camden County.

7—A higher average of old lodges working than any town our size in Camden County.

8—The first post office in New Jersey to have four colored postmasters.

9—The first fire hall in Camden County to be built by colored people (1917).

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